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by Eugene Dennis /cs



ALBERTA NATIVE NEWS

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Native Hunters Seek Co-operation

The Grand Council of Treaty 8 First Nations feels that media coverage of the *Alberta Fish and Game Association Newsletter* by Andy Von Busse has seriously distorted the intent of a Resolution sent by the High Level Tribal Council to the Government of Alberta. We are not interested in fighting with White hunters over who has the right to kill the last moose in Alberta. What we want is agreement with the Provincial Government about resource co-management which will allow all hunters access to a healthy sustainable moose population.

Our Fear of Moose Decline

In March, 1993, following discussions with over 150 Indian hunters, trappers and Elders from Treaty 8 communities, our leaders were convinced that the moose population of northern Alberta was in decline, and that our people could not find enough moose to feed their families.

We believe that the decline in moose population cannot be blamed on any one cause—it is due to hunting by White hunters or by Aboriginal hunters. The most apparent reason for a lack of moose during the winter of 1993 seems to have been tremendously high predation by wolves, but this level of predation is associated with extensive development of roads and trails within forested areas for logging and oil and gas operations. Such access allows wolves (and hunters) to be more efficient—to kill more moose.

We know that the serious decline in Alberta's caribou population from over 80,000 animals to less than 12,000 in the last 20 years is due to the interaction of a number of pressures on caribou habitat: forest fires, logging, oil and gas exploration and predation. We did not want to stand by and see the moose, which is our source of food, suffer the same fate as the caribou.

Our Two Year Struggle for Consultation

For the last two years the Grand Council has been attempting to establish a consultation process with Alberta about the need for development of an *Integrated Resource Management* process that would help us protect wildlife and wildlife habitat from development pressures that lead to such serious declines in moose numbers. During this two year period, Alberta has continued to encourage resource development at an alarming rate. From our perspective, habitat destruction and over harvesting of tim-

ber are far more serious threats to the moose population than sports hunting.

The Moratorium

In the face of the refusal of the Alberta Government to consider development of an integrated resource management plan that would deal fairly with conflicting resource use priorities and facing what our Elders see as a crash in the moose population, the High Level Tribal Council requested a moratorium on sports hunting of moose within ID23 until Alberta Environment Control enters into good faith consultation with First Nations about development of an integrated resource development plan for the area.

The Government and the Fish and Game Association

Andy Von Busse was briefed by the Grand Council regarding this resolution and our rationale for requesting a moratorium. He believes that the Government of Alberta is prepared to act on our request. We can only wish that we had this type of influence with the Premier. The fact is that Alberta has ignored our proposal for integrated resource management for two years, and it has been five months since the resolution was passed to the Premier's office. From our perspective, we are not much of a threat to sports hunters. Although we have not received a formal government reply to the resolution, Alberta Fish and Wildlife have advised the media that there will be no moratorium on moose hunting this season.

What is the Issue?

As Chiefs of Treaty 8 First Nations, we do not believe the issue to be Native versus non-Native hunting. We live in a forest that is being subjected to a multitude of resource uses. Most of these uses are permitted under Provincial regulation, but the Government of Alberta is inclined to licence each resource stakeholder for maximum utilization of the resource without consideration of that level of resource use on other parts of the forest ecosystem.

Continued on Page 23

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Native Self-Rule: Already Here?

by James Martin

Last month, the Royal Commission on Aboriginal Peoples published a paper entitled *Partners in Confederation*, which concluded that the inherent right to self-government already existed for Natives in Canada.

Rene Dussault, co-chair of the Commission, declared in the *Globe and Mail*, "We concluded that there are strong historical and legal grounds for the inherent right of Aboriginal self-government within Canada and that this right is likely one of the Aboriginal and treaty rights guaranteed in the 1982 Constitution."

Further, Dussault also writes, "We might open our minds to the view that Aboriginal peoples do not lose the right to govern themselves when they entered into relations with the Crown and that this right has survived, through many vicissitudes, to the present day."

"In other words, self-government is an inherent constitutional right, one that finds its roots in their original status as independent nations at the time of European contact and in the long history of subsequent relations with both the French and the British Crown."

The Royal Commission report comes a year after the failure of the Charlottetown Accord, a defeat that saw Brian Mulroney's government say that the self-government initiatives within the Accord were also dead.

The report gave hope to Native leaders like Ron George, head of the Native Council of Canada, who told media that new "impetus" might be given for the federal government to look at Native priorities, but acknowledged "there's been a definite absence of political will" on the government's part. George added that the federal government is forfeiting its role and obligation to Native people through funding cuts to Native organizations and for such programs as Native housing.

Georges Erasmus, the other co-chair of the commission, said Native people "can act now," but should negotiate with the federal and provincial governments first.

All of this comes after a meeting in Baddeck, Nova Scotia at the end of last month where provincial, territorial and Native leaders met.

And while provincial premiers agreed to plead Native concerns to Ottawa, Dr. John Savage of Nova Scotia warned, "the federal government



must be the main player in our dealings with the Aboriginal people."

The role of the federal government came under scrutiny at the meeting, and Savage cautioned "It's unlikely we'll get major federal government involvement until the election is over."

Calling the meeting a "kick-start to negotia-

tions that ended so dimly with the Charlottetown Accord," Savage also acknowledged the conflict of interest on such issues as Native operated casinos, where cash-strapped provinces hope to start their own gambling ventures to raise money. Jobs, health care and the deficit were top priorities for the premiers, said Savage, and there was "no interest" on the part of the premiers to initiate any form of constitutional reform.

Ovide Mercredi, Grand Chief of the Assembly of First Nations, told media that Ottawa had to be involved or "the AFN will find it impossible to go on in the process."

The replacement of Brian Mulroney with Kim Campbell has not meant greater enthusiasm from the government.

"The Prime Minister has been very silent on Aboriginal issues. Even when she was campaigning to be Prime Minister she was very vague," said Mercredi, one of five Native leaders to speak at the conference.

The premiers have called for a meeting in the near future with Native leaders and the Royal Commission on Aboriginal Peoples.

In the meantime, Mercredi has warned of "the potential of conflict," if the RCMP carry out more raids on Native operated casinos while Ontario premier Bob Rae expressed concern over Native issues such as housing, health care and social services which are having to be met on a provincial rather than federal level.

"In a better world the federal government would be doing this, but we don't live in that world and they're not doing it," stated Rae, adding that the premiers cannot allow these problems to "fester."

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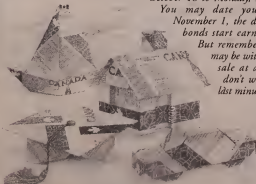
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by Dale Stelter

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IAA Will Survive, Says Vice-President

by Brian Savage

As the 50th assembly of the Indian Association of Alberta approaches, the Native organization which has faced major budget cuts and declining membership over the last number of years will need to redefine itself, says Association vice-president Sykes Powderface.

Powderface believes that the political changes in the Native communities have led to the "diverting of funds" that previously went to the IAA and now are directly allocated to First Nations' governments.

"These services are now being undertaken by each First Nation government. They hire the expertise if they don't have their own. They have their own people doing the kind of things the IAA used to do, assessments, evaluations, critiques, analysis of new government policies, directives and legislation."

However, says Powderface, these new powers also mean new demands on funding and reassessments carried out by the local community as to where the funds are to go. And it is not just the IAA that is affected, says Powderface, noting funding problems for the Alberta Indian Agricultural Development Corporation.

"It's progress," says Powderface, as local Native communities develop their own resources. "The IAA has always advocated, as one of the objectives of the Association, the support of the development of Indian government."

Powderface admits that studies showed a duplication of services, with Indian communities choosing to spend their money on subsidizing the development of their own expertise.

"(But) somewhere along the line the money figure didn't change but the services required to accommodate the progress at the community level by each First Nation expanded."

This financial crunch has led some First Nations and the IAA into what Powderface calls a "transition" stage.

"We're caught in that transition because some



are still saying, particularly the northern Alberta bands who don't have the resources to support the kind of services required at the community level, that they need the services of the IAA - but where do the resources come from? We need to establish some form of a working relationship with bands out there."

Cuts to core funding and consultation services are coming along, in part as local people provide more services to the chiefs and councils.

"I expect what will happen is that there will probably be a redirection of the Association by its members. We have a major mandate from 1991 at Fort MacMurray at the 48th assembly, which realizes this progress has been made in Indian communities. At that time the Association was directed to develop and establish a working relationship with the chiefs and councils."

"We've had difficulties with that because of our structure," acknowledges Powderface. "There are still First Nations out there who are dependent on the Association to provide those support services. There can't be a blanket approach so we've discussed over the past two years a transition process that will accommodate everybody and will not restrict those that want to go on at a faster pace, and will also accommodate those that still rely on the Association to provide those

services. Until that arrangement has been made, funding for the Association is still being suspended."

Powderface says it is difficult to predict what the outcome of the 50th assembly will be.

Continued on Page 10

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by Brian Savage

The Amisk Housing Association will receive a loan of over \$850,000 from the Canada Mortgage and Housing Corporation to build 15 apartments for Native families.

That's the good news.

The bad news is that this loan will be the last

provided under the CMHC's non-profit housing program for urban Natives.

Mel Buffalo, chairman of the Association, is leading his group in the coalition fighting the government's housing funds cutbacks.

"We've met with other groups across Canada by teleconferencing and we're trying to mount a national lobby during the election campaign," Buffalo said.

The housing executive also stated that a roundtable discussion will be held in Montreal or Toronto shortly where the leaders of the three main political parties will be invited to attend and explain their positions on housing. Failing the leaders themselves, then their representatives will be invited.

"Following that, there'll be publicity on the problem of social housing across Canada and there's quite a few groups, not just Native, but there's quite a few affected and we're just part of it," declares Buffalo.

Buffalo angrily labels the government's actions as "reducing the deficit on the backs of the poor." Buffalo says this is just part of the Conservative agenda with cuts to social services and welfare as part of the overall plan.

"We have over 500 people on our waiting list," fumes Buffalo. "These are 500 families and what are they doing in the interim? Living with other people? There must be a lot of overcrowding happening all over the city."

Buffalo feels the government is too obsessed with looking at dollar signs and not people.

The thing is, according to 1991 Stats Canada figures, we have 43,000 off-reserve Indians living in Edmonton and it may have gone up in the last year or two."

The plight of Natives looking for housing is not restricted to urban Natives, either, says Buffalo, who cites the case of Mary Morin, a woman who pitched a teepee in front of the administration building on the Enoch reserve and declared she would not move till she received housing from the band.

"We tried to provide housing for her but the board of directors under our regulations had only one two-bedroom available and she needs a three-bedroom."

Buffalo believes the Morin case is still unresolved and the woman is still in her teepee.

"We did a survey of the homeless in Edmonton in the last six months and we interviewed three hundred people," says Buffalo, about the report to be published soon, "but to have that many people homeless is a crime itself, people with no place to live and what happens when the cold

September 1993



Donna Nelson
October 1993

weather comes? People will freeze to death!"

The money granted to the housing association to build 15 "units", or apartments or houses, is split among a number of provincial groups, says Buffalo.

"Fifty units are allocated to the province of Alberta and split up between Treaty 7, Treaty 8, Metis housing, the Edmonton Housing Association, the Edmonton Co-op, the Calgary Co-op and all the other housing societies which have to get a piece of that housing allocation."

The fifty units targeted for Alberta is down by fifty percent from last year, and the number for the Amisk Housing Association is down by one.

"We have 100 units in Edmonton now and the Metis housing has over 1000 units," says Buffalo. "We've only been in it for the last four years and the Metis for eight so we're new to the housing game."

"We will continue to manage the units we have but there's no growth factor," adds Buffalo who warns of the coming crisis for Native housing.

"The government is sitting on a cabinet document that addresses on-reserve housing," charges Buffalo, who is also a member of the Assembly of First Nations task force on housing. "A few months ago in northern Alberta there were

Continued on page 11

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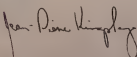
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Metis Women's Group Makes Progress

by Brian Savage

Much has changed for Women of the Metis Nation since their emotional presentation before the Royal Commission on Aboriginal Peoples in Edmonton in June, according to its president, Melanie Omeniho.

"We've finished our final report and submitted it to the Royal Commission," says Omeniho, "and over and above that, Women of the Metis Nation

at the annual assembly of the Metis Nation of Alberta were acknowledged and recognized by the association as the provincial Metis women's group for the voice of Metis women in Alberta."

According to Omeniho the group has made a lot of headway and are now working to bring together Metis women from across the province.

"There seems to have developed over the years a number of small political and support groups," she said. "We're trying to bring them under one umbrella group so there can be a fair expression of who's representing who, and all can participate at the community level."

The relationship with the Metis National Council "remains the same," says Omeniho as when she described to the Royal Commission threatening phone calls from people associated with that group.

"They (the Council) choose to ignore us at this point and when we become too active they try to find a way to squash that."

Omeniho blames such activity on "politics."

"We have situations here where everyone seems to be fighting over the same little cashbox. I think if they feel there's an organization that's coming along too well they want to find ways to discredit that organization so they're not contenders for that little pot of cash — but what's happened is that times change and the tie here is that women are an expression of their community. Women are more and more proactive rather than reactive, and they want a forum to express their own views and they don't want someone else talking for them."

"What's happened in the past is that we've never had our own expression. The Native Women's Association of Canada (NWAC) has purported itself to represent Metis women for years and basically they have their plate full dealing with treaty women's issues. When we started working provincially and then nationally for expression we were put between the two groups (NWAC and the Metis National Council)."

Omeniho calls NWAC "quite supportive" now. Another change has centred on Pathways to Success, a \$2-million government-run employment program with Aboriginal counsellors. The program came under scathing criticism from Omeniho during her presentation at the Royal Commission, claiming that the proposal from the WMN was rejected before it was even presented "because of political adversity."

Now, Omeniho says the program has started to change, with "lots of positive moves."

"When Pathways to Success was thrown on the table a few years ago, it was not without problems but now it seems to be becoming what it was intended to be, community people determining where their training money should go."

"There are still some very political people who



are part of that system but as time goes on and politics are removed from it, it will become more effective. Political bodies should never be in control of those types of programs because the intention is that we get our best value for our dollar, not that we get the best politics for our dollar."

The politics of inclusion that Kim Campbell talks about have yet to be made manifest for Native and Metis women, says Omeniho.

"We're years behind mainstream women," says the Metis official. "The majority of Native women have been dealing with the issue of survival within their communities and don't have the time to become as resourceful as some of the mainstream groups. Our value systems are different from those of many women in mainstream society, and when Aboriginal women start speaking out people become concerned that feminism is entering the Aboriginal women's community. My experience has been that Aboriginal women try to avoid anything revolving around feminism... There's a whole stereotyping going on when you become an active feminist... I think we have started breaking away from that cycle, and people realize that is not the intent and is not our mandate."

Omeniho feels that the WMN mandate centers on the traditional role of women in their community, and that initiatives such as self-governance will place special emphasis on women.

"It's important to involve the people who keep those communities together. That was what we reported to the Royal Commission. Go back to the communities, don't come and ask political activists what they see as the need for the community, go to the community and ask them."

This failure of getting opinion from the grassroots level is a major problem of the self-government initiative.

Omeniho also expressed concern over the approach taken by the Royal Commission towards Native groups.

"When the Royal Commission approached us, they wanted us to come to them with solutions. I

Continued on page 9

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News Briefs



Bragg Creek Natives Removed

Fred Fraser and three of his supporters were recently arrested and removed from the site which Fraser has occupied for three years in an attempt to claim a homeland on his ancestral lands. RCMP and forestry officials dismantled Fraser's tent camp and blockade, located near Bragg Creek in Kananaskis Country in southern Alberta.

The *Calgary Herald* reports that Fraser and his supporters had their Native status reinstated in 1985 under the controversial Bill C-31, but had not been allowed to return to their reserves. After their removal from the site, they were taken to Cochrane by RCMP, and charged with obstructing a roadway. They were then released, and are to appear in provincial court on October 4th.

Alexis Land Settlement Progressing

The Alexis First Nation may be able, by the end of the year, to settle a land issue that originated over 100 years ago. During the 1870s, the federal government failed to register hundreds of band members when doing a population count. This has resulted in the band being deprived of land to which it has been entitled.

The *Edmonton Sun* reports that the Alexis band would receive money from the federal government to buy 1,700 hectares of privately-owned property that lies next to its reserve, and that under the proposal, some provincially-owned land that is located near Lac Ste. Anne would also be transferred to the band. The Alexis First Nation's reserve is located about 80 kilometres northwest of Edmonton.

Progress on Talks to End Meadow Lake Blockade

Progress is being made in talks aimed at ending the year-long blockade of a logging road by Natives at Meadow Lake, Saskatchewan. The blockaders, called the Protectors of Mother Earth, are opposed to the effects of forest clear-cutting operations.

The Canadian Press reports that a joint management group has been formed that includes representatives from two Metis groups at Canoe Lake, as well as other protesters.

Environmentalists Invite Federal Party Leaders To Debate Environmental Issues

A coalition of environmental groups recently held a simultaneous news conference in which they invited federal party leaders to debate environmental issues, which they say are linked to the economy and to jobs. The news conferences were held in Ottawa, Vancouver, and Cape Breton.

The Canadian Press reports that Bruno Marocchio of the Greenpeace organization said that the collapse of the East Coast fishery is an environmental disaster that may be repeated in other resource-based industries, because of over-exploitation and short-sighted management.

Group Makes Progress Continued from Page 8

pointed out that we received the only money given to Metis women throughout the entire self-governance initiative, the only money for community women to voice their concerns and they were already asking for solutions. We need to work with one hundred women through our conference so how can they expect us to bring them solutions when they hadn't even let us access a tenth of our community?"

The bottom line, says Omenio about the Royal Commission is, "they have not developed a process for the community to be consulted."

In the future, Omenio sees Native organizations realizing the need to work together in order to publicize their needs and issues and a need to stop the internal fighting.

"If the Aboriginal organizations keep working together and keep saying the same thing they'll eventually have to stop dividing us up into little categories and consult the communities."

"I am only a representative of my community and I cannot determine what my community needs," declares Omenio, "and I have to consult with my community to determine what they truly need."

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First Aboriginal V.P. Named for Women's Council

Ardyth Cooper, a member of the Tsou-ke Nation in British Columbia, was recently appointed as Western vice-president of the Canadian Advisory Council on the Status of Women. Ms. Cooper, 40, is the first Aboriginal woman to hold a senior executive position with CACSW.

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She will be based in Vancouver, at the Western Regional Office of the CACSW.

"During my mandate, my goal will be to broaden the base of understanding between women's groups, business, labour and politicians. I believe that our institutions need to incorporate new styles of decision-making, such as those based on the consensus model that have been developed by First Nations groups," says Ms. Cooper.

Immediately before joining the CACSW, Ms. Cooper was the Band Manager for the Tsou-ke Nation in Sooke, British Columbia. Previously she worked as a consultant, specializing in First Nations and feminist issues. She is an alumnus of the 1991 Governor General's Canadian Study Conference.

"It is most appropriate that Ms. Cooper has been appointed to a senior position at the CACSW during the International Year of Indig-

enous Peoples. This is another step in the process within the CACSW to make it truly reflective of the diversity of women in Canada. Ms. Cooper's extensive experience in the mainstream feminist community, as well as in First Nations groups, will deeply enrich our work at the Council," says CACSW President Glenda Simms.

Ms. Cooper also has served as a steering committee member of Winning Women, a non-partisan group advocating greater women's representation in politics, a director of the West Coast Legal and Education Action Fund, an advisory board member of the B.C./Yukon Transition House Society, a member of the Provincial Task Force on Child Care and president of the Professional Native Women's Association.

The Canadian Advisory Council on the Status of Women is an independent organization, funded by the federal government, which advises the government and informs the public on issues important to the women of Canada. The Council is strongly committed to promoting the equality of all women in this country.

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IAA Continued from page 5

"The assembly has its own sentimental impact on the Association and the agenda is set up to recognize the legacy of the Association. That has to be dealt with, and the people who have been involved in the Association and maintained its operations need to be recognized. There's a great deal of sentiment going into the 50th assembly, its history.

"I believe there will be a redirection of the assembly, a redirection that will make the assembly stronger and play a higher political profile because treaty First Nations are having a problem with Native representation. Those who understand the difficulties of Native representation under the Assembly of First Nations need to do some re-examination of what we're referring to as the treaty process. It's got to be an educational process to ensure people are onside and fully understand that they can deal with this representation. I still see a significant role of the IAA in that area because of its original mandate - to protect and maintain treaties and the rights that flow from the treaties."

Powderface calls himself "optimistic" about the



future of the IAA and that the redirection of the Association will be dependent on how responsive and innovative the leadership will be.

"There's a lot of history there," says Powderface about the IAA, "and I don't think the membership are prepared to see it go away like that, not without a fight."

The IAA now derives most of its support from Treaty 7 and has seen its funding drop to \$400,000 from a 1990 budget of \$1.4 million. Staff under president Regina Crowchild now numbers two, but used to be 10.

Over its long history, the IAA has played an important part in raising Native consciousness and awareness of Native problems and concerns, from fighting the pass laws in the 1940s to countering the controversial White Paper put forward in 1969 by the Liberal government to the medical service cuts a decade after that.

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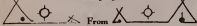
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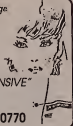
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Election '93

Federal Election

by Del Sty

A ghost haunts the 1993 federal election campaign and it routinely creates a stir in one or the other of the leaders upon whom the spotlight focusses. This ghost has the name "Prosperity", with nicknames like "abundance", and occasionally, slanderously, "extravagance".

Every one of the major leaders becomes possessed from time to time by this ghost, especially when there's a TV camera and microphone in range.

We have heard the candidates mutter in vain deference to "Prosperity", promising that this familiar spirit will soon (or someday), immediately (or never-if-we-don't-act-now), embrace Canadians once more.

Which one is the necromancer who conjured up this ghost?

I surmise that it was Chretien. He's the one conjuring up those darkly veiled images of a past when Canadians could blow \$10 billion cash on a job creation fling.

The Liberals promised \$6 billion in "infrastructure" spending because "people need to get back to work now instead of waiting until the turn of the century as Prime Minister Kim Campbell has suggested." (Paul Martin, TV debate, aired September 20, 1993, CBC).

The ghost has a different effect on each of the leaders. Out in the west, Preston Manning wants the old prosperity to rest in peace. The only way to make that ghost to rest is by giving it a proper burial. Once we've paid the debts left over from the dead prosperity then we will get on with creating a new prosperity.

Kim Campbell, Prime Minister of Canada, is a bit typical of Tories. Ghosts do not exist. Prosperity is still alive and kicking. Of course, for a lot of Tories a form of prosperity does exist. But would it survive through hyper-inflation? Does hyper-inflation exist?

Tories take pains to talk about reducing the deficit in four years. They promise to do it without tax increases. The Tories have always said they will eliminate the deficit. And they always say they won't increase taxes. They keep getting elected on these promises. Meanwhile

the debt continues to grow and Canadians are taxed more than ever.

Campbell will find it easier to achieve one promise she has made, the one about no jobs till the end of the century. I wonder if the ghost, Prosperity, didn't whisper that in her ear at just the right moment, before she opened her mouth to say something else, like "No government-paid-for-job-creation-scheme jobs till the end of the century. If you gals and guys in the private sector want to create jobs go ahead."



Funding Cuts Continued from Page 6

health problems and inadequate housing was the cause of it. There are Third World conditions across Canada that the government has not yet addressed. They are sitting on this document to the election, just waiting for it to be over and just hoping not to have housing for anybody on or off reserve, and it'll be a crime."

As part of the Canadian Housing Coalition, the Native group is allied with the Canadian Social Development Council, Canadian Co-operative Housing, the Canadian Federation of Municipalities, and the AFN.

Buffalo is angry at the plight of young Natives such as those of the Innu in Labrador. "An intensive drug abuse program for one teenager can cost \$100,000," charges Buffalo, "and they (the government) can continue to do this and not provide the real solution, adequate housing and the infrastructure that goes along with that."

Since 1979, the program has financed the building of almost 14,000 units across the country.

The NDP is the party haunted most by this awful spectre. Audrey McLaughlin is in denial. Prosperity is dead, yes. But that doesn't mean we can't pretend. We can pretend that government can spend Prosperity back to life. But the argument she encounters over and over again is that government spent Prosperity to death. Fat chance Canadians are going to believe her "raising Prosperity from the dead" story. After all, Canadians are not British Columbians, or Ontarians, or Saskatchewanians. Canadians are from every province and territory, and they know a ghost when they see one.



Alberta Liberal Opposition



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Widesweeping Changes Needed

— Audrey McLaughlin

by Dale Stelter

According to Audrey McLaughlin, the leader of the federal New Democratic Party, widesweeping changes in the ways that Aboriginal people are treated by the Canadian government are long overdue.

Ms. McLaughlin was in Edmonton recently, and spoke with *Alberta Native News*. She dealt with a number of issues, such as the case of the Lubicon Lake Cree, who have been involved in a 50-year-plus land rights dispute. She said that the case of the Lubicon is "one example of a process that doesn't work, and why we need a good process to settle these claims justly. The Lubicon should not have to be using their resources to fight for what is theirs."

And that, according to Ms. McLaughlin, has been a fundamental problem with the federal governments that have been in place in Canada. "It's really been an adversarial relationship, as opposed to acknowledging the rights of land claims, and doing it in a way that is an equal partnership." So far, it is the Natives who have always had to struggle.

Ms. McLaughlin mentioned that when she was in Austria two years ago, she met with a group from that country that was supporting and working with the Lubicon. While she found the international aspect of the Lubicon's support impressive, she said this was also "a real shame for Canada."

The NDP have supported the Lubicon in a number of ways, including frequently bringing up the issue in the House of Commons. As well, the

NDP supports the recommendations put forth earlier this year by the Lubicon Settlement Commission of Review.

Ms. McLaughlin also spoke about some environmental issues which have direct impacts upon Native people. One example is the many forestry projects introduced by the Alberta government in recent years. Those projects involved the signing away of about one-third of the province to the forestry companies, and were strongly opposed by many Natives.

Ms. McLaughlin said that the Alberta government "made that decision, but they did it without respecting the Aboriginal claims, nor the involvement of Aboriginal people."

The Lubicon, for example, were never consulted when almost their entire traditional territories were included in the Forest Management Agreement belonging to what is now Daishowa-Marubeni International. The Lubicon are still facing the threat of clearcutting of their traditional lands.

Another case was the Oldman Dam in southern Alberta, involving the Peigan Indians. Ms. McLaughlin said that "The dynamic of the issue is not all that different, in that decisions were made elsewhere that affect the lives of people living in a particular area, without including them in the decision-making process."

"And I think that that's what I would call the old style of politics, where the decisions were made from the top down. One group made all the decisions, in the interests of their particular supporters or whatever, and didn't include other groups. And that's just got to go."

Ms. McLaughlin pointed to instances in her own Yukon riding where Native people are becoming stakeholders in development projects, and therefore have some say in how those projects are carried out. "And that is one model that I think really is a good one."

These and other models show that "it doesn't have to be confrontational. And surely that's in everybody's interest."


With respect to Native sovereignty and self-government, Ms. McLaughlin believes that a native land claims commission should be set up, a proposal she originally put forth during the Oka crisis in 1990.

Ms. McLaughlin stated that for Aboriginal people to regain control over their own lives, and be allowed to make their own decisions, requires — after such a long period of oppressive colonialism — a vast change in the way of thinking by government, and "a whole change within the decision-making culture."

Ms. McLaughlin also pointed out that it's often hard for people to grasp the concept that Aboriginal communities are not homogeneous. Such people then demand that a self-government model be developed.

However, she says, since Aboriginal communities across the country can be so different from one another, her view on self-government does not involve some sort of model figured out by someone in Ottawa. Instead, it involves a framework for how negotiations take place, based on the particular circumstances of each community or First Nation.






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Dreamspeakers Festival '93

Edmontonians were in for a real treat last month as Sir Winston Churchill Square came alive with Aboriginal film, music, art and culture as part of the 2nd Annual Dreamspeakers Festival.

Festivities included professional development workshops, live performances by drummers, musicians and dancers and story telling.

Traditional foods were available including bannock, buffalo burgers and Indian tacos. Festival goers were provided a wonderful



Photos by Dave Moser



assortment of original Native art and crafts which were on sale in the park.

There were movie presentations that included the premiere of *Medicine River*, a feature length film starring Graham Greene and Tom Jackson and locally-produced by Arvi Lumatainen. Other films included *Song of Eskasoni* and *Spirit Rider*, which presents the coming of age of an Aboriginal youth forced into repatriation by the department of Social Services. The film depicts a warm sense of community provided to a troubled urban youth when he returns to reservation life and his Aboriginal culture and traditions.

Starring Herbie Barnes, Gordon Tootoosis, Michelle St. John, Tantoo Cardinal, Tom Jackson and Graham Greene, the film is well done, enjoyable and sends an important message to the Aboriginal community.



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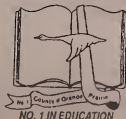
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News Briefs

Arctic Countries Aim To Ban Dumping of Radioactive Waste

Environmental officials from the eight Arctic countries have decided to work toward banning the dumping of radioactive waste.

The Associated Press reports that at a three-day conference held recently in Greenland, the officials agreed on the creation of a permanent environment secretariat that will allow the two million Indigenous people who inhabit the Arctic to participate more actively in the protection of their homelands.

Southern Canada Recorded Extreme Ultraviolet Radiation Levels During Summer

From May to August of this year, ultraviolet radiation levels classified as extreme were recorded a total of 10 times in southern Canada. Environment Canada established its UV Index in March of last year, and a reading above nine is considered extreme. By contrast, there were no readings above nine during the summer of 1992.

The Canadian Press reports that an Environment Canada scientist, Jim Kerr, said that the high UV readings were the result of record summertime loss of ozone over Canada. Environment Canada stated in an ozone watch report that "A summary of data measurements taken ... shows the thinning of the ozone layer over Canada persisted this summer with the largest summertime depletions ever recorded." On average, the ozone layer was seven percent thinner than normal summer values.

The ozone layer screens out harmful ultraviolet radiation from the sun, but is being depleted by human-produced chemicals such as chlorofluorocarbons (CFCs).

Syncrude Expansion Decision Challenged

The Syncrude Environmental Assessment Coalition is hoping to take the Energy Resources Conservation Board to court. The environmental group wants to prove that the ERCB is ignoring the Alberta government's new Environmental Protection and Enhancement Act, which came into effect earlier this month.

The ERCB is holding hearings into an application by Syncrude Canada to carry out a \$1-billion expansion of its operations near Fort McMurray in northern Alberta. According to the *Edmonton Journal*, the ERCB has ruled that it can reach a decision without an environmental impact assessment (EIA) being carried out by the provincial Environmental Protection department.

The environmentalists say that the ERCB is ignoring a provision in the new provincial legislation which requires energy projects to undergo an EIA before being approved.

The Fort McKay First Nation and Metis in the area are also opposed to the Syncrude expansion.

Tsuu T'ina Promoting Tourism

The Tsuu T'ina First Nation is making plans for the conducting of bus tours of its reserve, which is located next to the city of Calgary. Tour companies from Calgary, Canmore and Banff have already visited the reserve, and the bus tours could begin within a year.

Under the plan, the Tsuu T'ina would receive a percentage of the tour fees. As well, between 25 and 30 Tsuu T'ina band members would be trained to be interpreters.

The *Edmonton Journal* reports that Hal Eagletail, who is in charge of developing tourism for the Tsuu T'ina, said that the focus behind the planned tours would be the respecting of one another's views. This would hopefully lead to improved relationships between Natives and non-Natives.

Tourists would be able to view present-day accomplishments of the Tsuu T'ina, and become acquainted with Tsuu T'ina history through visiting, for example, the band's museum, teepee rings, and the original settlement.



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Native Education

Tsuu T'ina children going to new elementary school

by Dale Stelter

September 7th was a significant day for many young Tsuu T'ina children as they headed back to school. Not only were the students going to a new school, but their school's Grand Opening was also held on that day.

The new school has been named the Chula Elementary School, in honour of the Tsuu T'ina chief who participated in the signing of Treaty 7. The English word for "Chula" is "Bullhead".

At present, the school, which is centrally located on the Tsuu T'ina reserve in southern Alberta, includes preschool for four-year olds, ECS for five-year olds, and grades one to five. Grade six will be included next year.

There were originally 160 children registered for this year, but that number has grown considerably. There are eleven teachers on staff, five of whom are Native, and all the support staff except the custodian are Native.

The Tsuu T'ina had a number of strong reasons for pushing for this new school, including the limited success encountered during the many years of bussing Tsuu T'ina students to schools in nearby Calgary.

By contrast, the curriculum at the Chula Elementary School will have a strong emphasis on Tsuu T'ina culture. One example will be the reinforcement of the Tsuu T'ina language, as language acts as a solid basis of a culture.

As Violet M. Mequinis, one of the Native teachers at Chula Elementary, states, there is an urgency in the preservation of the language. There are presently only about 70 Tsuu T'ina-speaking people left, and there has been and still is a chance that the language may disappear within 20 years.

The emphasis on Tsuu T'ina culture extends into the design of the school,



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Continued on Page 24

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Meeting Dates and Locations

Two sessions will be held each day. The first session will be from 1:30 p.m. to 5:00 p.m. The second session will be from 7:00 p.m. to 10:30 p.m.

Dates	City/Town	Location
Sept. 27	Medicine Hat	Medicine Hat Lodge
Sept. 28	Slave Lake	Sawridge Hotel
Sept. 28, 29	Red Deer	Red Deer Lodge
Sept. 29	Edmonton	Community Hall
Oct. 4, 5	Edmonton	Convention Centre
Oct. 4, 5	Lethbridge	Lethbridge Lodge
Oct. 5	Peace River	Traveller's Motor Hotel
Oct. 7	Blainmore	Elks Hall
Oct. 12	Fort McMurray	McDonald Island
Oct. 12	Grande Prairie	Clarkson Hall
Oct. 12, 13	Calgary	Glenbow Auditorium
Oct. 14	Lac La Biche	Jubilee Hall
Oct. 14	Vermilion	Elks Hall

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Our best wishes to the faculty and student body
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Canada-Alberta Children's Agreement Signed

A protocol agreement has been signed by the Alberta and federal governments for the delivery of the Community Action Program for Children in Alberta.

The Community Action Program for Children will provide over \$17.4 million for programming for children in Alberta over the next four years and an estimated \$7.173 every year after 1997. This initiative for children demonstrates a federal commitment to address the needs of children through partnerships among parents, communities, and provincial and territorial governments.

The Community Action Program for Children is a component of the Government of Canada's *Brighter Futures* initiative, announced in May of 1992. The \$2.6 billion *Brighter Futures* initiative includes the Child Tax Benefit, the Action Plan for Children and the Child Development Initiative.

Speaking on behalf of his colleagues, Alberta Family and Social Services Minister Mike Cardinal said, "The agreement is an example of cooperation to improve services to children of Alberta. This protocol provides an opportunity to fund volunteer, non-profit organizations to assist in the



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development of programs for children at risk. I want to emphasize that implementation must and will be community-based. This initiative enhances the action that the Alberta Government is taking to improve services for children through the Coordination of Services for Children project."

The Community Action Program for Children will provide essential support to enable community groups to design and deliver a range of programs which address the health and social needs of at-risk young children and their parents. The protocol specifies that programs be targeted to children at risk because of factors such as low income, remote or isolated living conditions, youth or inexperience of parents, family breakdown and abuse or neglect.

More details on the implementation process of the agreement between Canada and Alberta are expected to be released in the near future.

We wish great successes to our students for the coming year, from



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Our social development:

- examines education in terms of current social issues;
- promotes student government and peer counselling;
- promotes student interaction with school approved social events

Our personal development:

- offers student assistance through our Student Assistance Program
- offers one-on-one personal counselling;
- instills personal knowledge, pride, respect, and appreciation of a student's tribal culture, history, values, and traditions.

Our vocational development:

- offers one-on-one career counselling;
- prepares students for post-secondary education and future employment.

Our sports and recreation development:

- offers instruction and competition in sports;
- promotes student interaction with cultural and recreational events.

To assist in the school's vision for student excellence in sports, a new skating arena has been constructed on campus.

Admission is open to status Indian students who aspire to and are willing to work for a high degree of academic excellence and full participation in school sports and other activities.

- Applications for Grades 10-12 will be accepted for the 2nd Semester (commencing February 1, 1994) until early January 1994.

Contact the White Calf Collegiate Education Clerk at (306) 332-5628 or fax (306) 332-5060 to request basic information and application forms.



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Achieving reconciliation between Aboriginal and non-Aboriginal people is the overriding issue facing the Royal Commission on Aboriginal Peoples.

Co-chair of the Commission, René Dussault, a justice of the Quebec Court of Appeal, was in Quebec City recently, speaking to the annual meeting of the Canadian Judge's Conference during the Canadian Bar Association's convention.

Dussault outlined some of the "big issues" which confront the Commission, now approaching the end of its second year of operation. Reconciliation envelops all the others, he said.

"On the Aboriginal side there is anger, which when turned inward, leads to social dysfunction.... On the non-Aboriginal side there is guilt, which when turned inward leads to denial. What is required in each case is the acceptance of responsibility."

"Aboriginal people cannot blame non-Aboriginal people for all the problems. And non-Aboriginal people must accept some of the responsibility for the current situation; but more importantly, both must become partners in rebuilding the relationship."

In addition to reconciliation, Dussault said another "big issue" is social-cultural affairs and how best to foster respect for others and affirm diversity in Canadian society.

"The history of government policy has been to assimilate Aboriginal people — to take away their languages, their spirituality, their culture," he said.

"The legacy of residential schools, adoption policies, relocations and foster homes are with us still."

They were based on an assumption that Aboriginal ways were inferior to the ways of Europeans and that Aboriginal people had to be "brought up" to the level of those of European background.

This line of

thought led to a situation of dependency for Aboriginal people, which is another "big issue."

"The dependency which many Aboriginal people face today is a condition which non-Aboriginal people created, but which many Aboriginal people help to sustain," Dussault said.

In this connection, he said, that the key question around the land and economy was how to "foster reciprocity and sharing" between Aboriginal and non-Aboriginal peoples.

"For too long," Dussault said, "non-Aboriginal people have refused Aboriginal people the full range of tools they require in order to become more self-reliant. For too long, Aboriginal people have held back their knowledge on resource management and the environment. The need to rebuild reciprocal relations has never been more urgent."

Dussault told the judges, who represent courts across Canada, that early in his life, the Commis-

Continued on Page 21



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Saddle Lake Opens New Junior/Senior High School

by Dale Stelter

When junior and senior high students of the Saddle Lake First Nation returned to school earlier this month, it was to a brand new and very unique facility — one that was built in the shape of an eagle.

This and other aspects of the new school, called the Kihew Asininy Education Centre, result from the extensive involvement of the Saddle Lake community in the design and construction of the facility.

And, as Diane Steinhauer, Director of Education for the Saddle Lake First Nation, states, the band wanted the school to become a centre for education in the community, but not under the typical and more narrowly-defined concept of education.

Indeed, since education is seen by the Saddle Lake First Nation as beginning at the time a person is born and continuing through all stages of that person's life, the functioning of the Kihew Asininy Education Centre incorporates as much emphasis as possible upon the community as a whole.

For example, the school can be used for adult education programs, which take place during the daytime and during the evenings. As two more examples, the circular-shaped multipurpose room in the room provides a place for people to gather for community-oriented functions and events, and the outdoor amphitheatre was also constructed with an emphasis on community use.

Another important aspect of the strong community involvement in the school is that the role models of the community are readily visible and available to students. For instance, the cultural room is designed specifically for utilizing community teaching resources, especially elders, who are an important part of education in the community.

Through a cooperative education program, students receive the benefit of obtaining work experience right out in the community.

The school also makes use of, on a daily basis, the personal staff and resources of the band's Cultural Education Program. Furthermore, the school's curriculum features a Native Studies program, which was developed locally and is accredited with Alberta Education. The program includes such issues as legislation affecting Natives, the colonization process and its effects, and a wide range of issues dealing with all levels from national to local.

Cree as a second language is taught, under a program that is also accredited with Alberta Education.

The staff at the Kihew Asininy Education Centre includes about fifteen teachers, and several of them, including principal Theresa V. Cardinal, are from the Saddle Lake community. In fact, between the elementary school and the Kihew Asininy school, about half of the teachers come from the community.

Teachers who are not from Saddle Lake are encouraged to, whenever possible, participate in the community, and are provided with in-service training and professional development sessions to learn about the people and the area.

The design for the Kihew Asininy Education Centre was developed by the

We salute all those involved in Native Education: Students, Parents, Elders and Teachers, best of luck in your new school year, from

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Edmonton office of FSC Groves Hodgson Manase Architects, a firm which has involvement in First Nations facilities and makes a commitment to involving the people of the communities in the design process.

Vivian Manase, who designed the building, and Diane Steinhauer both stated that the architectural firm spent a lot of time in the Saddle Lake community, meeting with teaching staff, elders, students, and leadership.

As a result, a lot of the culture and traditional values of the community were incorporated into the design — right down to the colors and materials used. The involvement of the Saddle Lake community also extended into the construction phase, and a high degree of local labour was used. Construction began in May of last year, and was completed last month.

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Education is the preparation and adaptation for a meaningful life in a changing world. In Island Lake, education must be rooted in the traditions and culture of the Native people. This means it must teach, respect and encompass our language, our history, our land and all our resources, including elders and nature. It must be holistic and realistic in that it relates not only to academic development but to our spiritual, emotional, psychological and physical growth. Education must address not only the needs of our young people but it must be beneficial to the needs of our adults, our elders and most important of all, our generations yet unborn.

To ensure the future of our ideal education, the direction must come from within our communities. This can only be achieved through commitment, flexibility of thinking, co-operation, energy, trust and responsibility.



Best wishes to all our students and faculty for the year ahead

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Literature

book review

THE FIGHT FOR CANADA

by David Orchard
Stoddart Publishing, 1993, 293 pp.

Review by Brian Savage

THE FIGHT FOR CANADA paints a bleak picture of Canada's future unless all Canadians, Native and non-Native, French and English, can find the common ground to withstand the overpowering dominance of the United States.

David Orchard, a controversial figure in the fight against the Free Trade Agreement and its successor, the North American Free Trade Agreement, carries his heart on his sleeve and makes it quite clear on what he thinks of Brian Mulroney, the politics of the Progressive Conservatives, and the fate of this country if they get their way. It is a struggle to preserve more than a way of life, but an attitude and approach to life that places more emphasis on humanitarianism than the bottom line.

It is a fight which Orchard details in persuasive argument and detailed research that has gone on since the beginning of Canada and even before its official birth at Charlottetown.

For Orchard, the questions about his country's future started with its past: as a young child on a Saskatchewan farm seeing American bombers performing bombing exercises over the prairie fields before flying off to Vietnam, Orchard travelled around the world and made discoveries:

"It amazed me to see the American control of other countries, their military bases, oil companies and supermarkets. I discovered that companies I'd grown up with, assuming they were Canadian, were not. When I returned to Canada, I realized that American control of our country exceeded anything I'd seen in any other country of the world, and that the treatment of Native people here was as bad as or worse than the racism I'd seen in the Australian outback."

Orchard presents a panoramic history of the land from the perspective of a land shaped by



three people, the Aboriginal, the French and then the English. With the American revolution and the establishment of the United States, came the new threat from the south which saw the coalition of these diverse groups against a common foe.

With the invasion of 1812, Orchard acknowledges the important role of Tecumseh, the great Native leader and warrior, in the conflict, with his brilliant leadership and oratorical skills.

"This is a *man!*" quotes Orchard of British general Brock on the Native leader who urged Natives to unite and fight the Americans who slaughtered Natives for their continual expansion west. "A more sagacious and gallant warrior does not I believe exist. He was the admiration of everyone who conversed with him."

The role of the Natives as they had been in the conflict decades before the French and

Continued on page 25



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Course Renews Appreciation of Resources

by Barb Burghardt

Protecting the natural resources that his fellow Natives depend on for their livelihood has always been important to Allan Carlick, the renewable resource manager of British Columbia's Taku River Tlingit reserve.

But taking a Valuing Natural Resources course at the Banff Centre for Management in Banff, Alberta last fall brought Carlick's objectives into sharper focus.

"We are people desperate to renew our resources," he said, referring to the rate of deforestation taking place in B.C. For the 125 Natives who live on the reserve that sits about 50 kilometres south of the Yukon border, resources such as fish and game are crucial to their way of life.

Carlick, who conducts an assortment of field studies and projects to maintain the health of the surrounding land, recently had to use skills learned at The Banff Centre's course.

A proposed expansion into their fish-spawning grounds by a private individual forced Carlick and other reserve managers to defend their property in a rational, effective manner.

"We had to negotiate our interests to a non-Native population," he said. "We had to be able to bring forth our interests in a way that wasn't in

direct conflict with others.

"We're trying to sit down at the table ... so that we can come together and resolve some of our issues." The issue has yet to be resolved, he said.

For Carlick, the course re-affirmed the importance of land to both him and to fellow resource management team member Edward Jack, who also took the course. They are now passing on this renewed interest to the younger generation by teaching courses that take place both in the classroom and outdoors.


"It's broadened our people's thinking," said Carlick.

He said the course also helped him realize that Natives and non-Natives often value things differently. Much of the Aboriginal argument for protecting the land stems from intangibles such as spiritual beliefs and tradition, which are passed on verbally from the elders to the younger generations. Non-Native proposals for altering a site are, on the other hand, often based on more tangible things such as increased tourism to the area.

With greater awareness of the importance of natural resources, the Natives on the reserve are harking back to their constitution, which says that every Taku River Tlingit Native has a duty to preserve renewable resources to the best of his

or her ability. The Valuing Natural Resources course, which looks at how to make socially-defensible and policy-relevant decisions concerning environmental management, helped open Carlick's eyes to how conflicts can be resolved. "I would recommend the course to others."

Wishing success to all our First Nations students who are returning to their studies this year



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Aboriginal Commission

Continued from Page 18

sion decided it must "lay a foundation" for a new relationship between the original people of Canada and the majority and "draw floor plans of how it can be implemented."

Dussault also spoke in some detail about the Commission's most recent paper dealing with Aboriginal self-government. Released last month in Ottawa and entitled *Partners in Confederation*, this paper says there is good reason to think that the right of self-government is an existing Aboriginal or Treaty right implicitly recognized and affirmed by Section 35 of the Constitution Act, 1982.

"If governments are persuaded by the arguments we present, then there is no need for a constitutional amendment to enable progress toward Aboriginal self-government. They can act now," he said.

The Royal Commission's co-chair explained that Aboriginal customary law existed at the

time of the first contact with Europeans and continued to exist through the "doctrine of continuity" to this day. The process began in the 17th century and continues to the present, making the case that a parallel right of self-government exists alongside federal and provincial governments.

He urged his listeners "to develop a broader vision of the way in which Canada came to be a country." That could be accomplished by having a broader vision of the sources of law to include Aboriginal customary law and treaties. And he called for "a broader vision of the Constitution, one that includes Aboriginal peoples."

The most desirable process for achieving Aboriginal self-government is through negotiation, he said and it should be initiated by the Aboriginal community in question. He urged provincial and federal governments to respond "in a timely and appropriate fashion" and with flexibility.

The Royal Commission, established in the fall of 1991, expects to complete its work with final recommendations by the end of 1994.



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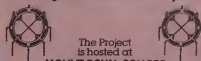
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Aboriginal Services Program, Student Legal Services

by Del Sty

The Aboriginal Services Program of Student Legal Services grew out of a deficiency expressed by the Cawsey Report, which indicated that the Alberta Bar Association had limited understanding of Native people in society.

"With the high incarceration rate of Aboriginal people in Alberta, the Law Students Association and Student Legal Services thought something should be set-up educationally to counteract the ignorance," explained Troy Chalfoux, coordinator, Aboriginal Services, and a founder of the

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program within Student Legal Services, Edmonton.

About 250 law students through the year provide legal services in Edmonton to the poverty community as effectively as possible, primarily in criminal law, but touching the law also in family, civil, administrative, and educational areas.

"With so many Aboriginals falling under the Student Legal Services criteria of serving the poverty community, it seemed a natural progression for us to adopt a new service whose objective is to see that Student Legal Services workers are sensitive to the specific diversities between aboriginals and society as a whole," explained Chalfoux.

"It is partly a cross-cultural awareness program. We want to ensure that the person handed a file of an Aboriginal person was sufficiently equipped to deal with that person. Too often the justice system in Canada has been a case of treating unequals equally."

The program involves student lawyers meeting clients who have professional representatives from Aboriginal organizations like the Nechi Institute and Poundmaker's Lodge speaking with them.

The program also involves liaison with other Native community organizations.

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White Bear Education Complex is a band operated education facility located on White Bear Indian Reserve #70 to the Moose Mountains North of Carlyle, Saskatchewan. The school provides educational programming from Preschool/Kindergarten to Post Secondary. The school follows the provincial curriculum with strong emphasis on Native culture, heritage and Native history. Native language is also part of the curriculum.

The post secondary program is affiliated with the University of Brandon and with SIAST - Falisier Campus. Additional courses include satellite delivered programs from SIAST, University of Regina and the University of Saskatchewan. A one year UEP is offered to students requiring upgrading, as well as a comprehensive adult upgrading program leading to an Adult 12 Certificate.

On-reserve programs currently being developed will include casino operation training, hospitality training, technology and trades.

For information write to:

Director of Education, White Bear Education Complex
Box 968, Carlyle, Saskatchewan S0C 0R0 (306) 577-4538

Native Hunters

Continued from Page 2

As First Nation peoples, we use and rely upon the forest resources, but find that the forest cannot provide sustenance to us because of the cumulative impact of resource development. We believe that First Nation hunters and non-Native hunters will share the common fate of exclusion by over utilization of other forest resources, like timber. This is the dilemma that we hope to address through participation in an integrated resource development planning process.

The Need For Co-Management

The First Nations believe that use of all of the resources of the forest need to be managed according to an integrated resource management plan which is developed through consultation with all stakeholders. We have presented a model for co-management to the Province which would allow First Nation governments, and the Government of Alberta to jointly develop integrated management plans for specific forest areas. This model relies on the existing Alberta Integrated Resource Planning (IRP) process to ensure that all stakeholders have input to the plan. The Government of Alberta has utilized this planning process in other areas of the forest in the past, but have not incorporated First Nation uses of resources into the plan, or allowed First Nation governments to take part in development or implementation of the plan.

Management Priorities Within the Forest

The term "sustainable development" has become popular over the last several years in discussions about management of forest resources. From our perspective, as peoples who use the forest for sustenance, "sustainable development" means that any use of a forest resource should be permitted so long as it does not interfere with other uses, or with survival of the holistic forest ecosystem. As hunters and trappers, we have always tried to live up to this principle.

Management of a forest under an Integrated

DRUM BEATS PEACE

The drum steadily beats in the night
Cries piercing so lost and lonely
Warriors singing proudly sacred might
Touching sacred Indian heart soul only

Drum beats of lost freedom and will
Indian hope and sacred pride has stayed
Shadowy nights so calm and still
Where sacred warriors came and prayed

Sacred drum beats tell past stories
Wares lost Indian spirits slowly gone
Hated enemies killed Indian glories
Broken promises Indian pride sacred shone

Drum beats stronger brave reminder
Tribes united together shall sacredly never cease
FREEDOM EQUALITY we united tribes shall seek
Together united tribes fight for unity a goal Indians call peace



—Mona Leah Supernault

Resource Use Plan is based on the development of some set of resource-use priorities and limits on use that the forest ecosystem can sustain.

We believe that the Supreme Court of Canada presented a valid argument for prioritization in the *Sparrow* decision. This decision put forth the notion that legitimate conservation measures should receive the highest priority; that use of resources by Aboriginal people for sustenance could be regulated in the interest of conservation and that sustenance use by Aboriginal peoples should be second in priority to legitimate conservation measures. Under this prioritization, other uses which are licensed by the Crown should be allowed within a balanced relationship. As Indian peoples, we respect the right of the Govern-

ment of Alberta to license and regulate non-Indian use. We are prepared to talk with Alberta and with the Fish and Game Association about the need to regulate hunting in the interest of sustainability. We believe that such regulation should be under First Nation and Provincial laws and authority — this is the essence of co-management — management and regulation of the non-Indian use of the forest is the prerogative of the Crown, while management of Indian use of forest resources for sustenance is the prerogative of First Nation governments, therefore, it is essential that we consult, plan jointly and collaborate to ensure that use of these resources by everyone is sustainable.

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"A Chance for Change"

"A Chance for Change" is a half-hour drama depicting a young Native man caught between the city streets, his culture and family. Returning home to a rural Indian reserve after some time in prison on the streets, Mike is persuaded by his wife to attend an AIDS information workshop. Realizing the seriousness of his past high-risk behavior, Mike decides to go for an AIDS test. With the support of family and people in his community, Mike begins to recognize the need for a change in his life. In this production we learn that there is more to AIDS prevention than the correct use of condoms; individuals must examine their own sexual practices and determine what changes might be necessary to ensure good health in their lives. Produced in close collaboration with medical professionals and AIDS specialists, the video comes with a useful compact lesson guide/quiz.

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"Kecia: Words to Live By"

"Kecia: Words to Live By" is an emotional 24 min. documentary about a young Native Indian girl from a small community on Vancouver Island and the events which led up to her becoming infected with the HIV (AIDS) virus. The film follows Kecia Larkin on a tour of Native communities throughout Ontario as she delivers strong messages to young people about their bodies and the AIDS virus. Kecia is a powerful speaker and in addition to AIDS, she addresses such issues as sexual abuse, alcoholism, drug addiction, street life and the realities of growing up in a small Native Indian community.

"Beyond the Shadows"

"Beyond the Shadows" is a powerful documentary about the painful legacy of Indian Residential/Boarding Schools in Canada. The production is unique in its depiction of the far-reaching and emotionally devastating effects of the residential/boarding schools on Native people across the country. "Beyond the Shadows" touches on the historical background of these government mandated schools but primarily depicts painful personal experiences, the causes of "multi-generational grief" and the healing processes underway in communities today.

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Teachers' Conference looks at Native languages

by Del Sty

The Alberta Teachers' Association Modern Language Council will hold its annual conference on October 1 to 3, 1993 in Edmonton. The conference theme is "Language Education in the Nineties, New Challenges and Directions", and a segment of the conference will be devoted to Native languages in Alberta.

"It came from members of the Modern Language Council (MLC) that we should have part of

the conference devoted to Native language and culture," said John Sokolowsky, Program Manager, Bilingual Education and Native Language, Alberta Teachers' Association. "Previously we had done a conference segment on Native languages and culture, a southern Alberta perspective, where the emphasis was on Blackfoot and Sarcee languages and cultures. Discussions will be published within a month."

"This year the MLC wanted a similar conference segment on the northern Alberta perspective, this time with Cree and Chipewyan the focus."

"I will be providing an overview of what is happening educationally in schools around the province. Mary Collins, supervisor of Native programs for Northland School Division, will talk on Cree language instruction. And Rose Desmarais, assistant to Mary Collins, will talk about Chipewyan language instruction in the same school division."

"We also have Susan Seguin, vice principal, Edmonton's Ben Calf Robe School, discussing Cree language and cultural instruction in the urban context."

The conference has Marion Stonehouse, Fort McMurray teacher, sharing the techniques used to teach Cree at the high school level. Julia Cardinal from Saddle Lake will discuss teaching Cree language and culture at the elementary school level.

"The kinds of programs we have turned out involve not only the language but the culture as well. The two are inseparable."

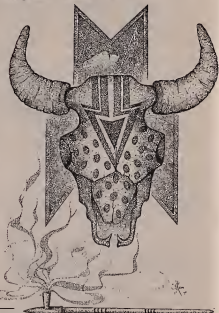
"And at this conference we will unveil something special. A few years ago Access Television (the Alberta government station) produced a series of programs using shadow puppets to teach Cree and Blackfoot legends. This was very entertaining programming, but originally done in English. We've dubbed it into the respective languages."

Sokolowsky said there is a lot going on in Alberta education involving Native languages.

"Blackfoot incorporates sign language as part of its language. A vital part of the Blackfoot education

program is trying to revitalize the sign language part of Blackfoot. We have to keep it alive."

Sessions of the MLC conference at the Hilton Hotel will be of interest to all second language teachers in both primary and post-secondary educational institutions. For further information phone Lucille at 1-403-453-2411.



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Tsuu T'ina school

Continued from Page 15

in which there was strong community involvement. As one prominent example, the design is geometric, which fits in with Tsuu T'ina culture. Another example is the wooden sculpture of a beaver that stands in the reception area. The sculpture symbolizes the Tsuu T'ina, who are The Beaver People.

An important piece of Tsuu T'ina history has also been incorporated into this sculpture, because when the Tsuu T'ina people came to the area and Chief Chula called them in to be counted, he asked each person to bring a rock. The cairn with those rocks still stands today.

When the Chula Elementary School opened, Tsuu T'ina Chief Roy Whitney called each of the children, and they left a rock by the beaver sculpture. Those rocks are to be mounted on the base of the sculpture.

The emphasis on Tsuu T'ina culture extends into all levels of activity in the classroom. For example, the curriculum incorporates Tsuu T'ina history. As well, teachers such as Violet M. Meguinis are doing things like using beads to teach shapes and sizes — especially geometric ones — to her preschool students, and utilizing pow wow music in the classroom.

As in other Native schools, there is an emphasis on the values of respecting elders, respecting each other, and respecting all things in nature.

In ways such as these, the students at Chula Elementary are being given an education that is relevant and meaningful, and is designed to instill a sense of pride and identity. Violet M. Meguinis adds that the Tsuu T'ina council, which has given strong support to the school, has stated that if the Tsuu T'ina are going to be self-sufficient on their own resources, it will be through the children of today.

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book review

THE FIGHT FOR CANADA

Continued from Page 20

the English became paramount. Their motives were the same as the white Canadians, to save their land and their people from the Americans.

Both Brock and Tecumseh would fall in the battles to come, both displayed great bravery and leadership and the fate of Tecumseh is particularly shocking. No great memorial for him, rather an unknown grave. The fate of the Natives who fought with Tecumseh at a place near present-day Chatham, Ontario is described in grisly detail by Orchard as the Americans, mostly from Kentucky, scalp, butcher and mutilate Natives, burn their settlements and flay a Native body, cutting the skin into thin strips "for souvenir razor straps," mistakenly thinking they had found the great Native chief.

Orchard graphically details the attitudes of Americans to Natives, of their murderous and callous approach to what later became the almost-religious belief for white Americans of continental dominance.

Such a belief allowed the Americans to take huge chunks of Mexico from that country through sheer military might.

The book outlines the enslavement of Aborigines, which started under the Mexicans, and continued with a vengeance in New Mexico and California. Thousands perished under the relentless attack of American scalp-hunting teams. As many as 50,000 Natives were killed in California from 1849 to 1856.

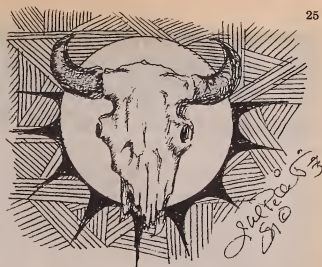
As the decades came and went, the U.S. used economic threats to gain concessions and inroads into Canada, sparing their northern neighbour from the more brutal forms of military intervention that numerous other countries such as Grenada, Panama and Puerto Rico suffered.

At the end of the last century and in the first decades of the 20th, elections were held that focused on economic union with the U.S. Each election saw that movement quashed until Brian Mulroney in 1988. Orchard points out that contrary to what Mulroney would claim, 57 percent of Canadians voted against the Tories, and in 210 of the 295 ridings the majority vote was not for the PCs. Still, they won the election and Mulroney implemented the free trade agreement.

The last part of *THE FIGHT FOR CANADA* details in a comprehensive way the changes the FTA has inflicted on this country and what will come about with NAFTA. The impact on Natives cannot be ignored. It can't be because Orchard describes the passing of power from Ottawa to the provinces and the control of the U.S. over virtually every aspect of Canadian law-making, resources, agriculture, and water. All now come under the FTA, and with a weakened federal government, the implications Orchard details on the negotiations with Native people takes on profound implications:

"... since the late 1960s the federal and provincial governments have been financing national and provincial Native organizations that have no accountability to grassroots Indians. Ottawa and the provinces negotiate with these organizations as if they were genuine Indian governments. Two centuries ago, Tecumseh fought hard against the "peace" chiefs for selling Indian land they did not own. In many cases, the artificial organizations are their modern-day counterparts... "Self-government," ... cannot be imposed on ordinary Indians by the federal government and by the Native leaders allied with it, as the accord attempted to do. Genuine changes to the status quo must emerge from the efforts of women and men dealing with the realities that exist in their lives on reserves and in urban centers across Canada. The self-government provisions of the Charlottetown Accord were a blatant attempt by the premiers and the federal government to wash their hands of the Indian "problem."

For a new perspective on the role of Natives in Canada's past, for the history of this land and the part the U.S. played in it (especially, for instance, the manipulation of Louis Riel), and the implications the FTA



and NAFTA will play in the future, *THE FIGHT FOR CANADA* is a real eye-opener.

Orchard is blunt that after 125 years of Confederation, "one of the most important rights a nation has is the control over its economy in general and its trade in particular.... the FTA has given the United States (that) kind of control over the Canadian economy."



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LEGEND

Wesuhkechahk and the Rock
was provided by the Lac La Ronge Band, Curriculum Resource Unit who are dedicated to providing quality educational resources to all the people of the First Nations.

Wesuhkechahk and the Rock

Collected and illustrated by James Ratt; told by Adam B. Ratt

One day Wesuhkechahk was running along a path in the forest. As usual, he was looking for adventure, but nothing seemed to present an opportunity for him. He had not been able to find any geese or animals to torment. Still jogging along, Wesuhkechahk came upon a huge rock.

"Hello, Kitchi-usine!" said Wesuhkechahk to the rock.

"Hello, Wesuhkechahk!" replied the rock, "My, can you ever run fast!"

"I'm the fastest runner in the land," boasted Wesuhkechahk with a big smile on his face. "Why don't you and I have a race?"

Kitchi-usine laughed and said, "How could a large boulder like me race with you? I have no legs!"



"You can race like this," replied Wesuhkechahk as he began to shove Kitchi-usine along the path.



Behind him, Wesuhkechahk heard Kitchi-usine rolling down the hill. The trees were crashing to the ground under the weight of the rock. Wesuhkechahk ran faster but Kitchi-usine caught up with him.



Wesuhkechahk tripped and fell at the bottom of the hill where the enormous rock stopped on top of his legs, pinning him to the ground. "Little brother! Get off my legs!" cried Wesuhkechahk.



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But there was no reply from the stone. Wesuhkechahk decided to show his great patience to the stubborn Kitchi-usine. He would wait until the large boulder moved.

The summer months passed. Moss and lichen grew on the arms, body and hair of Wesuhkechahk. Later, the leaves fell as autumn came and covered the prisoner.



The snows of winter followed and the Indian suffered terribly from the cold. Still the rock had not moved off his legs. By the start of the second summer, the patience of Wesuhkechahk gave out.



"Kitchi-usine, if you don't get off my legs, I will call on my big brother to free me," declared Wesuhkechahk. But still, the rock sat silently on top of his legs.

So Wesuhkechahk sang and chanted until black clouds started forming in the sky. Soon the roll of thunder resounded as the Pithesiwuk flew high above them.

Suddenly, a bolt of lightning burst forth from the beak of one of the thunderbirds and split Kitchi-usine in half.



Wesuhkechahk was overjoyed, as he jumped to his feet. He cleaned the moss and plant growth from his skin and clothing. Then, he sat down to smoke an offering to his big brother, the thunderbird. Soon, he was on his way looking for more adventures!

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For twenty-eight years I was abused and at last I said to myself, "If it ain't fun, don't do it!" If you've come to the point where you know this is no fun, congratulations! You now know that you don't want to do it any more or have it done to you. For 28 years I had an abusive husband who would slap, kick, punch, bite me, throw things, scream, threaten and frighten me. He even split open my ear drum with a blow to my head.

I finally decided not to take any more when I had rejection added to the heap of insults. Rejection was no fun! You guessed it — he took holidays with other women. However, after being rejected, I saw that the fear of rejection was far worse than rejection itself. I went to work on the fear part by asking, "Who Am I?" then answering it for myself. I made a long list of answers and summarized it by saying, "I'm me and I'm OK." That's self-esteem. Then I thought, "Rejection is only part of the human experience. I don't need to take it personally. I can recover from it."

Recovery from fear for me was to take these steps:

• Say to yourself, "I got into this, so I can also get out of it. I have the key to find the answer to the problem. I am alive. I can survive. If there's a problem, I caused it." Now I could be in control, since I was at the cause of the problem. How did I figure that one out? Well, I remembered my mother telling me that you don't marry a man to change him. In fact, the one person I could change was me! So I did change. You can too.

• File for divorce. Hire a lawyer, whether you use legal aid, or charge the costs to him, or pay the lawyer yourself.

• Call the police before, during and after an assault. Write down events and times. Go to your doctor and get medical reports to use later. Have the police confiscate all guns. Change the locks on your doors.



• Use the law. Assault is a crime and it is against the law. File charges against him or have the police do so.

• Talk about the assaults. Tell your friends, relative, boss, doctor, counsellor — everyone you can think of. When you gather support you are in a better position to help yourself. Ask friends for letters on your behalf to be used in court.

• Know your enemy. Know his habits, his weaknesses and his strengths. That way, you can be in a better position to counter his moves and so protect yourself.

• Know your own strengths. Know your rights. Give yourself credit for being a capable, intelligent person. Write out plans for yourself.

• Expect downers. If you get depressed, just say to yourself, "This too shall pass." A good way to get over the downers is to phone a friend. Another good way is to write out plans for your future the way you want it. Make plans for one year, five years, ten years down the road. Plan to have your own money, your own job, your own friends, your own car. It's been said that depression is anger turned inside. You can get over your anger by going into action for yourself.

• Pay attention to these don'ts:

- a) Don't go into denial. Don't refuse to admit to yourself that you have been abused.
- b) Don't make excuses for him.
- c) Don't let anybody tell you that it's a shame for the family. The shame is all his.
- d) Don't give him any more power over you.
- e) Don't look back. Keep going ahead with your plans.

• If you still think you can't do it, then fake it! I got amazing results by simply faking it.

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Fetal Alcohol Syndrome symposium

In Saskatchewan each year there are an estimated 100 babies born with profound symptoms of Fetal Alcohol Syndrome, a disabling condition that results when alcohol is consumed regularly by the mother during pregnancy.

The people who participate this October in the Saskatchewan Fetal Alcohol Syndrome (FAS) symposium will be asked to develop recommendations for programs of prevention and service to mothers and children at risk from excessive boozing.

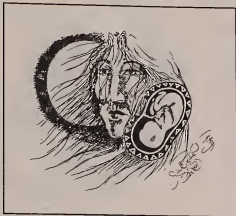
The staging of this symposium October 13-15, 1993 at the Saskatoon Inn, Saskatoon, Saskatchewan grew out of the 1992 National Symposium on FAS. The Saskatchewan Institute on Prevention of Handicaps has joined forces with government, education, health, Aboriginal, and community representatives to form an organizing committee chaired by Ann L. Schulman, Executive Director of the provincial institute.

"We are sponsored by Canada's Drug Strategy, with funds coming from Health Canada for this drug-related symposium," said Schulman, "and a large sponsorship by Saskatchewan Health. The symposium fits well with this provincial government's strategy to cut health costs by maintaining and improving health through an awareness and prevention emphasis."

"We especially want to reduce the incidence of handicaps in children."

Participating in the symposium gives these

people the opportunity to study the findings of a six-month province-wide needs assessment into FAS in Saskatchewan.



"Delegates will be asked to react to the report on the needs assessment by breaking into small groups on Thursday. Then on Friday they will be discussing strategies using the health system, justice and education systems."

"Delegates will be asked to specify their areas of professional interest."

It adds up, in Schulman's words to a 'working' symposium.

Registration occurs Wednesday. Schulman gives the opening address Thursday morning, and then an overview of FAS in Saskatchewan will be presented by Drs. Brian Habbick and Jo Nanson. The rest of the day is devoted to specific study of the needs assessment report, followed by a banquet that evening.

Friday morning Dr. Christine A. Look will deliver an address titled: FAS/FAE: Expensive and Preventable. From that point on the participants will begin to develop the recommendations expected to ensue from the conference.

There will be out-reach work following the symposium, with members of the committee visiting sites around the province, for example, in Regina, the Circle Project, an Aboriginal healing society in that city, or regional psychiatric facilities.

Schulman concluded, "The minister has de-

creed a wellness-model of health care. The emphasis is on prevention."

For information about the Saskatchewan Fetal Alcohol Syndrome Symposium phone 1-306-966-2517 or fax 1-306-966-2511. Rooms are reserved at the Saskatoon Inn till October 1st. Deadline for reservations is October 1st. Simply contact the Saskatchewan Institute in Prevention of Handicaps, Box 81, Royal University Hospital, Saskatoon, SK, S7N 0X0.

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Circle Project, healing in Regina

Regina, Saskatchewan is a really great place with a lot of spirit and a lot of that great spirit comes from the Aboriginal community that lives there.

As the level of racial enmity recedes in that city more is gradually being revealed about the power and mystique of Native spirituality. Cross-cultural awareness is increased every spring when Regina hosts a huge Pow-Wow to celebrate the return of the Goose Moon. It is an opportunity for members of the Eurocentric culture to witness the beauty and majesty of the Native culture they have so long suppressed.

The healing of the Aboriginal community plays a major role in the revival of Native culture and traditions. The Circle Project, financially ignored by almost every grant-letting institution in the province, struggles to instill a healing process in their Native clients. "The Circle Project is a Native Spirituality-based organization that uses traditional Indian culture and teachings as a framework within which to offer programs and services to all who request help. We believe that human beings are our most important resource and that by strengthening the individual we strengthen the family, the community and the nation (World)..." states the Circle Project literature.

"We all sort of try to help Circle Project," said Joyce Keewatin, vice-president (volunteer) of the Circle Project. "For me it's something

constructive to do with my life. The Circle Project has been in existence since 1986. We serve the low social economic society of Regina. We provide counselling, food, clothing, transportation in emergencies. We are always short of money, but nobody comes to us

without a need."

Located in the north central area of the city of Regina, they are situated close to the majority of their clients, with space in an old school on Elphinstone Street.

"One church pays our power bill. Our phone bill is paid by somebody else. We conduct pledge drives, and we have employees seconded from the provincial government, therefore we don't have their salaries to pay. But we're always short of money."

"If we get the funding we'll take on other projects like teaching Cree, which we used to do," explained Keewatin, "and plan to do again soon."

From the Circle Project literature: "Development of any kind requires that we tie together individual, family, and community development with a global development in order to be effective. Native Elders have said that the healing of individuals and the healing of communities go hand-in-hand."

Circle Project offers a manual about their healing services and intentions which is available at a cost of \$5.00 per copy. For further information write to Circle Project, 625 Elphinstone Street, Regina, SK S4T 3L1 or phone 1-306-347-7515.

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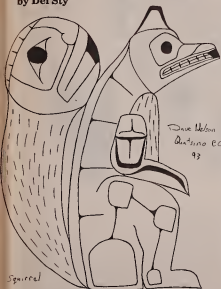
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Economic Development

Royal Trust specialized services

by Del Sty



established two years ago in Manitoba, and the First Nations Group remains centred in Winnipeg, and it has since worked across Canada, with Bands in Ontario, Manitoba, and Saskatchewan so far."

King described the mandate of FNAS: "First of all, Royal Trust Advisory Services specializes in four areas.

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"The fourth area is education," said King. "We have created a program for Band financial managers, Chiefs and their councils and administrators."

Royal Trust's FNAS dispatches a financial planner to a site meeting with Band Council's convenience. If the need is there the planner will help them understand more about financial issues. It can be the rudiments of banking or it can be sophisticated and detailed banking instruction.

"You find us helping the Band to understand what's out there and how to use it effectively. If they are already familiar then we get into the intricacies of financial decision-making. Prioritizing, which decisions come first. We get good reviews from the Bands about this particular branch of instruction.

"I believe Band Councils appreciate being able to tie together the financial education for practical purposes."

King explained that the entire service was created out of their financial planning division as a direct result of client feed-back.

"Word came back that they needed fundamental knowledge about finance. Clearly in the marketplace there was a need, and we went away and created the program ourselves."

For more information about Royal Trust's First Nations Advisory Services, phone 1-204-982-7050 or fax 1-204-982-7027, or write First Nations Advisory Services, Suite 400, 330 St. Mary Avenue, Winnipeg, MB, R3C 3Z5.

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Truxpo '93 in Edmonton

by Del Sty

With the theme this year "Wheels of Change", the Alberta Trucking Association (ATA) will host its bi-annual Truck and Trailer Show, *Truxpo '93*, at Edmonton's Mayfield Inn, October 1, 2, and 3, 1993. This regularly scheduled event is organized and hosted by a special committee of the Alberta Trucking Association's Associate Trades Division.

The fifty three year old ATA is the primary spokesman for the trucking industry in the province. It operates as a source of information about Alberta trucking, and as a lobby group representing truckers interests, as well as providing administrative services for events like *Truxpo '93*.

"The show is organized by a 20-member committee of associate members which includes exhibitors, and suppliers of services and products to the trucking industry," said Peter Vaudry, Director, External Affairs, ATA.

"We could tell the economy was dragging with the last two shows, but things are improving," said Vaudry, "and we notice an increased demand for booth space."

The committee has registered 70 exhibitors including truck manufacturers, engine manufacturers, tractor manufacturers, and a variety of others like cellular phone manufacturers. "Then there's all the industry-related producers and agencies involved with the trucking indus-

try."

All major truck, trailer, and component manufacturers and accessories suppliers will be there and visitors will get a preview of the latest innovations in the trucking industry.

"Exhibitors know the main function of appearing at the show is to demonstrate, but there will be transactions occurring on the floor. But first it is a prospecting exercise," said Vaudry.

Seminars will be held at and during the show with speakers discussing current issues including ABS braking systems, fuel economy, truck financing, the future of the trucking industry

and other topics.

There will be floor entertainment during *Truxpo '93*, and visitors will be eligible to win major draw prizes. All those in attendance will be eligible to win one of three Caribbean cruises.

"Tickets to the show are now available or can be purchased at the door. The price is \$6.00 and you get access to a diverse and comprehensive truck, trailer and component show."

For more information phone the ATA at 1-800-352-8225 and ask about *Truxpo '93*. Outside Alberta phone 1-403-253-8401.



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Land Claims

Sahtu Comprehensive Land Claim Agreement Finalized

History was again made in Canada earlier this month as another major comprehensive land claim was finalized.

The Honourable Pauline Browes, Minister of Indian Affairs and Northern Development, Northwest Territories Government Leader Nellie Cournoyea, Chiefs, and Metis Presidents representing the Sahtu Dene and Metis and representatives from the Sahtu Tribal Council formally signed the Sahtu Comprehensive Land Claim Agreement at a ceremony in the community of Fort Norman in the Northwest Territories.

"The signing of our land claim agreement is an historic event for our people, and I am extremely pleased that the Government of Canada has taken another significant step in recognizing our rights as Aboriginal people in Canada," said President of the Sahtu Tribal Council George Cleary.

"This agreement received decisive support by the people of the Sahtu," stated N.W.T. Government Leader Nellie Cournoyea. "They deserve to be complimented for the hard work and positive approach used in reaching an agreement of this nature."

Under the Agreement, the Sahtu Dene and Metis will receive ownership to 41,437 square kilometres (approximately 16,000 square miles) of land in the Mackenzie Valley region of the Northwest Territories. This includes subsurface rights to 1,813 square kilometres (approximately 700 square miles) of land.

Financial benefits for the Sahtu Dene and Metis include a tax-free payment of \$76-million (1990 dollars) paid over a 15-year period and a yearly share of resource royalties derived from the Mackenzie Valley, south of the Inuvialuit Settlement Region, which includes a share in Norman Wells oil and gas royalties.

The federal government undertakes in the Agreement to negotiate community self-government agreements on the basis of an agreed framework.

The Agreement also guarantees the Sahtu Dene and Metis participation in land use planning and in management of renewable resources, land and water, and Sahtu heritage resources.

As well, the exclusive right to trap and the right to hunt and fish throughout the settlement area are secured. The settlement area is the area

Backgrounder

AREA:

280,238 sq. km. (approx. 108,200 sq. mi.) affected in the Mackenzie Valley region of the Northwest Territories, including Great Bear Lake.

POPULATION:

Approximately 2,000 Dene and Metis in the settlement area.

HIGHLIGHTS OF THE SAHTU DENE AND METIS FINAL AGREEMENT

Sahtu Owned Land:

41,437 sq. km. (approx. 16,000 sq. mi.) of land of which 1,813 sq. km. (approx. 700 sq. mi.) includes subsurface rights.

Economic Benefits:

\$75 million (1990 dollars) over a 15-year period.

An annual share of resource royalties received by the federal government from the Mackenzie Valley, south of the Inuvialuit Settlement Region, including a share in Esso Resources Norman Wells oilfield royalties.

Land and Environmental Management:

The Agreement guarantees the participation of the Sahtu Dene and Metis in: the management of renewable resources within the settlement area; land use planning; environmental impact assessment and review within the Mackenzie Valley; and the regulation of land and water use in the settlement area.

The Agreement also confirms the right of the Sahtu Dene and Metis to hunt and fish throughout the settlement area. As well, it gives them the exclusive right to trap within the settlement area.

Continued on Page 39

where the benefits and terms of the Agreement apply. It covers 280,238 square kilometres (approximately 108,200 square miles), including Great Bear Lake. The five communities in the region are Colville Lake, Fort Good Hope, Fort Norman, Delina (formerly Fort Franklin) and Norman Wells.

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Declaration of Rights Adopted at Kakisa Assembly

Delegates to the Deh Cho Assembly in Kakisa spent several days last month reviewing the history of the relationship between the Dene and the government of Canada. Discussions covered the understanding of the treaty as it was negotiated and agreed to orally; overview of the policies of Indian Affairs and their drive to extinguish treaty and Aboriginal rights; and efforts of the Tribal Council towards self-government.

On August 12th, delegates listened to Nellie Courmouya and Steve Kakfiwi make presentations on the interest of the Government of the Northwest Territories to work with the Dene. Ms. Courmouya stated that she recognizes that Deh Cho lands belong to the Dene. Mr. Kakfiwi spoke at some length about his department's interest in providing financial support to go to court over Aboriginal title.

After two and a half days of review and presentation, the chiefs, elders, parents and youth present reviewed and discussed a draft declaration at some length. Two re-writes were produced to better reflect the position which people were expressing. Finally everyone was satisfied with the statements in the declaration and the chairpersons asked for a show of solidarity from the assembly. Everyone stood up to acknowledge that they accepted the declaration as a new treaty among the Dene people of the Deh Cho.

Sixteen copies of the declaration were produced and each one was signed by the chiefs and elders of all the Deh Cho communities. Then other Dene present also signed all sixteen copies of the declaration. During the signing, drummers came forward and began singing prayer songs. The ceremony was very moving and affirmed once again that the Dene of the Deh Cho will maintain their solidarity to uphold their rights as a nation.

Declaration of Rights

Deh Cho First Nation

We the Dene of the Deh Cho have lived on our homeland according to our own laws and system of government since time immemorial.

Our homeland is comprised of the ancestral territories and waters of the Deh Cho Dene. We were put here by the Creator as keepers of our waters and lands.

The peace treaties of 1899 and 1921 with the non-Dene recognize the inherent political rights and powers of the Deh Cho First Nation. Only sovereign peoples can make treaties with each other. Therefore our Aboriginal rights and titles and oral treaties cannot be extinguished by any Euro-Canadian government.

Our laws from the Creator do not allow us to cede, release, surrender or extinguish our inherent rights. The leadership of the Deh Cho upholds the teachings of the elders as the guiding principles of Dene government now and in the future.

Today we reaffirm, assert and exercise our inherent rights and powers to govern ourselves as a nation.

We the Dene of the Deh Cho stand firm behind our First Nation government.

Ancient Artifact Collection for Sale



by Glen Trithardt

45 years ago, just a few kilometres east of Great Falls, Montana, Ken Strickland was working as a drag line operator collecting gravel on the Sun River. While separating the rocks from the finer pebbles he realized he'd excavated some arrowheads. He began to accumulate all he could find at what is now called the Riverdale Site. Strickland was well-read on the history of Aboriginal peoples of the area.

The amassed collection contains well over 700 pieces.

Fifteen years ago, Strickland passed the collection on to his namesake, his nephew Ken, now residing near Ardrossan east of Edmonton. Spearheads and arrowheads, mauls, fist axes, notched and finger knives, cody knives and effigies (faces carved out of stone). The prize piece is a tomahawk with the face of a hawk (a symbol of strength) carved into it. Ken Jr. says the ceremonial piece is the only one of its kind known.

Strickland, 63-years-old (and incidentally one of the founders of Boston Pizza 20 years ago) says the artifacts come from many First Nations. "Anyone can go out right now and collect a bucketful of arrowheads — they would all be from a much more recent era.

"What makes this collection unique is its multi-cultural history. The collection was uncovered below 3 to 4 feet of overburden and another 8 to 10 feet of sand, both of which were devoid of any artifacts.

"The artifacts have been estimated to be 10,000 to 13,000 and perhaps as much as 15,000 years old... they represent a cross-section of several different tribes."

Strickland says some of the artifacts have been studied at the Smithsonian Institute in Washington, D.C. and at Missoula University in Montana.

But Strickland is getting on in years and because his children aren't interested in looking after the collection, he has painstakingly decided to put it up for sale.

His close friend and neighbour John Boonstra, who works for the Department of Environmental Protection, is helping to get the word out. Those interested in purchasing the collection should call Boonstra at (403) 922-5100.

Aboriginal Artifacts for Sale

A collection of over 700 artifacts is now for sale. The total collection was assembled from a 3-acre site under 8 to 10 feet during gravel quarry operations in Montana in the early 1950s.

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Bigstone Cree social services agreement

It is a universal homily that goes, 'You have to make the most of what you are given in life.' The Bigstone Cree Band in northern Alberta reflects accurately in some detail the truth in the aforementioned homily. On September 17th, 1993 they signed child welfare agreements with the Alberta and Canadian governments, and celebrations surrounding the signing ceremony (including helpings all 'round of moose-nose soup) hearkened to the significance of this ever happening.

In this remote settlement of 4,000 people unemployment is estimated at 80 per cent or higher. The trapping economy has been utterly dismembered, and anyway such an economy could hardly serve a population that continues to grow despite nothing much to do around there.

To this date the only real growth industry for the Bigstone Cree has been welfare off-set only slightly by a smattering of educational services.

Nevertheless, gaining control over child welfare constitutes a step away from the institutionalized paternalism that has plagued communities like this for decades, for now at least a community plays parent to its children instead of some distant government.

"This is not just another day for we Cree," said Clara Moberly, Master of Ceremonies at the signing.

There were, in fact, two signings at the ceremony, including a signing by all three parties, the Band, the province and the feds, of a Land Claims Protocol Memorandum of Intent.

Chief Gordon Auger was first at the ceremony to acknowledge the participation of those who began working towards the Child Welfare Agreement in 1982.

"We are now making history as we progress forward," said Auger. "This is an achievement of long-held goals for which the Bigstone Cree Nation can be proud. I have to acknowledge the tremendous contribution of Mike Cardinal," the Alberta minister responsible for Native Affairs and Social Services, "and we hope that he can help us resolve further issues."

"Child welfare issues belonging to the Bigstone



Cree now sets the direction for us to take in caring for our own people.

"Today's other agreement sets into motion the beginning of resolution of land claims issues that will be resolved in relation to Treaty 8, signed in 1899," said Auger.

Cardinal lauded the Bigstone Cree Band, of which he is a member, for lobbying hard for better health and education services, and ultimately for bringing about the signing of both the Child Welfare Agreement and the Land Claims Protocol Memorandum of Intent.

"The Alberta Vocational Centre facility," opened a week previously, "would not have been here without your community's push. Be assured the people in these communities will be top priority for myself and members of our government, so that we again become completely independent people."

Fred Dobin spoke on behalf of Indian Affairs minister Pauline Browes: "These often tough negotiations concluded in an agreement, and the minister sends her congratulations to the Chief for pushing the feds on the clause about on-going discussions respecting Band members not on the Reserve."

The Bigstone Cree Social Services Society presented water colour paintings to the signatories.

In Alberta nineteen of 44 Bands have signed similar agreements respecting family services.

"These communities are ready for this," said Cardinal. "They have prepared themselves for over a decade to inherit the control over child welfare services. And as for land claims agree-

ments things are proceeding extremely well, mainly because Treaties Six, Seven, and Eight cover all of Alberta and this legal framework really helps the negotiating position of First Nations people in Alberta."

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Hundreds Arrested in Clayoquot — Why?

by David Neel

What makes hundreds of otherwise law abiding Canadian citizens willing to be arrested? The logging of Clayoquot Sound has led to over four hundred arrests, but is the government getting the message?

This ongoing confrontation is significant of a larger issue in our society. Is it really an issue of environmentalists vs. the loggers, or does it indicate that as a society we no longer trust the government or major corporations to control our natural resources?

The Clayoquot resource use plan is out of step with our times, and a large segment of society. While the public's concern for resource management is for the long term, the corporate mandate is for the next fiscal year, and the government is for the next election.

Premier Harcourt and the New Democratic Party, elected on a pro-environment platform, disappointed many in announcing their strategy to log approximately two thirds of the long disputed Clayoquot Sound area. Others feel this plan to "share" the resource is fair and well thought out. This issue is dividing our communities and even our families, with a torrent of information and misinformation confusing an already complex topic.

The forestry coalition speaks of "sharing" the resource, employment being the carrot offered. Mechanization, "progress" is doing away with the bulk of the employment in the forest industry. The companies and the IWA-Canada maintain the belief that the environmental movement threatens jobs. More accurately, the "treehuggers" will help ensure jobs for their children and grandchildren.

There is the illusion that today one is either a "logger" or a "tree-hugger" as though no middle ground exists. The real issue is forestry practices, and does the public believe that the Clayoquot decision is a good one for the future of the resource? There must be a more balanced position than the tree-hugger/logger debate.

Although the government stated there was public input, the First Nation of



the region, the Nuu-Chah-Nulth, were not consulted. They have stated they "were not involved before or during the Clayoquot decision-making process, even though we represent almost half of the population of the region." This, despite the federal government, the Province of B.C., and the First Nations signed the Land Claims Task Force Agreement in 1992, protecting the Clayoquot Sound as an "interim measure."

Is the government to continue its historical policy of ignoring legally binding agreements with First Nations? The province has given the go ahead to log lands which it does not as yet hold title to. With the land question currently being negotiated with B.C. Natives, how can trust be established in light of this action? The Nuu-Chah-Nulth have stated, and proven over time, their desire to share the resource, but will be negotiating the settlement of "harvested" lands under the Clayoquot proposal.

In reality all Canadians have much common ground; the real issue being long term management of the resource, with logging being a necessary aspect of B.C.'s economy. Unfortunately we find ourselves caught in an all-or-nothing debate led by the forestry corporation.

The problem for public in reaching a balanced opinion is the sheer amount of information, and the fact that so much of it is contradictory. Even the amount of forest we have and how long it will take to log it is contentious. The federal and provincial government's 1993 State of the Environment Report for B.C., states that there's 5.1 million hectares of coastal forest with "old growth", two million hectares of which is considered practical or economical for logging.

Environment Canada has stated that B.C.'s old-growth will disappear in 16 years. The Association of B.C. Foresters says, at "40,000 hectares annually," it will take "50 years to log the remaining old-growth." With either estimate, a resource which has taken several hundred years to grow will be gone in the life time of our children.

While logging does plant trees, they're not going to replace old growth, and

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Efforts Underway to Preserve the Kitlope

by Dale Stelter

As the controversy over logging in Clayoquot Sound continues, another important area of forest in British Columbia is being eyed up for logging. That area is known as Kitlope, and covers 400,000 hectares, spreading through a network of valleys that go deep into the Coast Range, almost 100 kilometres to the south of Kitimat.

The Kitlope is home to the Haisla First Nation, who number under 1,000 people, and who have occupied the area for thousands of years. It is also considered to be the last great temperate rainforest left in the world, and provides habitat for a variety of animals, such as wolves, eagles, falcons, bears, mountain goats, charr, and five species of salmon.

However, there is still a chance that the Kitlope can be saved, due to the efforts over the past several years of the Haisla, and people such as Ken Margolis, director of a U.S.-based non-profit environmental organization called Ecotrust, and Bruce Hill, a fishing guide and logger who formed a group to help save the Kitlope.

As well, the company that holds the cutting rights to the Kitlope, Eurocan Pulp and Paper, has said that if alternate logging sites can be found, it will shift its entire operation. During the next few weeks, representatives from Eurocan

and the B.C. government will be trying to find such alternative logging sites.

The Vancouver Sun reports that a woods manager for Eurocan said that in 1988, the company was on the verge of logging in the Kitlope when it ran into stiff opposition from the Haisla. As well, earlier this year, the Haisla rejected a Eurocan offer to let the Natives run the entire Kitlope operation. The offer would have provided 50 jobs.

The Haisla instead want to leave the area as a huge park for traditional use by Natives, and for scientific research and tourism-oriented activities.

In 1990, Bruce Hill was searching for wilderness fishing rivers and encountered forestry planners in the Kitlope. He realized that what they intended to do would damage the wilderness, and soon after formed his group aimed at preserving the Kitlope. The group was later joined by environmental organizations like the Western Canada Wilderness Committee.

Meanwhile, Ken Margolis and Ecotrust had been mobilizing the forces of that organization to help save the Kitlope.

The Haisla, Mr. Hill, and Ecotrust joined forces in late 1990, and by 1991, scientists were arriving in the Kitlope. While studying the vegetation, and animals ranging in size from bears to toads to insects, the scientists continued

to discover more and more biological diversity. This summer, the Haisla, Mr. Hill, Mr. Margolis and other Ecotrust representatives, and a team of scientific researchers hosted a press-attended visit by B.C. Environment Minister John Cashore.



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Hundreds Arrested

Continued from Page 36

historically damage to salmon streams, animal population, and delicately balanced ecosystems is undeniable. Logging yes, jobs yes, but where and at what cost?

A study by Conservation International found that of the 89 larger coastal watersheds on Vancouver Island only six remain and only one is in a park. Watersheds are necessary for the production of water for all our communities, and water is becoming the commodity of the future. Our American neighbours have pressed their water resources to the limit and are now looking to Canada for the future. Why will we look to one day?

Caught in the middle of an all or nothing debate I feel we owe a debt to the environmentalists who remind us of this important issue in the Clayoquot. While many of us are occupied with our own lives, they are willing to stand on the logging road, be arrested, and even go to jail in some cases for their beliefs. Civil disobedience being the final option for "the people" in communicating with governments which are hard of hearing. This is a tried and tested method the world over.

I sympathize with the loggers who feel access to Clayoquot timber threatens their livelihood. The real issue is not logging or no logging, but sound logging practices which will ensure jobs for years to



come. The forestry workers themselves are the real losers if we allow forestry to proceed unchecked.

Premier Harcourt and the CEO's of MacMillan Bloedel should listen to the message behind this issue — the people of B.C. question the wisdom of the "Clayoquot solution" — and should reconsider their proposal. A system of checks and balances does not exist in forestry use, which has led to protesting and civil disobedience. At some level there needs to be an accountability by the province and the corporations to the people of B.C., and its future generations.

David Noel is a photographer, artist, writer and a member of the Kwagwilt Indian band of Fort Rupert. He lives with his wife and five children in Campbell River, B.C.

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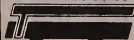
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by Dale Stelter

Alberta to Use Out-of-Province PCBs for Test at Swan Hills Plant

Hazardous PCBs from outside of Alberta are going to be transported to the Swan Hills waste treatment plant, for a test burn of the plant's new hazardous waste incinerator.

PCBs are suspected cancer-causing chemicals. PCBs, which are wood preservatives, will also be brought in for the test. The Alberta government has stated that there are not enough PCBs and PCPs in Alberta to conduct the test.

Although the importing of the PCBs and PCPs for the test burn is a one-time event, Alberta Environmental Protection is also considering importing waste from the Northwest Territories and the Yukon for treatment at the Swan Hills plant. The proposal has received strong opposition from critics who say that the Alberta government appears to be moving away from its policy of only accepting waste produced within the province.

The Edmonton Journal reports that the critics are concerned about the possibility of accidents during transportation of the waste through Alberta. As well, they say, the government wants to bring in out-of-province waste because the waste treatment plant has lost money the last two years. The plant is co-owned by the Alberta government and a private company.

The critics are concerned that the proposal will lead to increasing amounts of out-of-province waste being brought in for disposal, and have said that public hearings should be held on the issue.

**Procter and Gamble Loses Another Bid
to Have Pulp Mill Pollution Charges Dropped**

Procter and Gamble recently lost its latest bid to have 167 water pollution-related charges against it dropped. The Supreme Court of Canada refused to hear Procter and Gamble's arguments, so the trial on the water pollution charges can begin next month. The trial will take place in Grande Prairie.

The charges were laid in November of last year by the provincial government's Attorney General's Department — now known as the Justice Department — and concern the Grande Prairie-area pulp mill that the company no longer owns. It is alleged that effluent from the pulp mill, discharged into the Wapiti River, breached the province's Clean Water Act.

Lawyers for Procter and Gamble had previously argued in two levels of court in Alberta that proper procedures were not followed by Alberta government officials when they laid the charges. The Alberta Court of Appeal had rejected the argument in June.

Procter and Gamble was charged after allegedly failing a series of water pollution tests conducted when the company still owned the pulp mill. The Edmonton Journal reports that Procter and Gamble states that the failures were the result of "inconsistent test results" from outside laboratories, and that the company's own testing indicated the pulp mill effluent had no negative impact upon the Wapiti River.

Questionable StatementsThe following environmentally-related quotations are taken from the book *The 776 Stupidest Things Ever Said*, compiled by Ross and Kathryn Petras, and released earlier this year:• From a U.S. power company chairman: "I happen to be one of those people who thinks the aesthetics of a place are improved by putting a nice transmission line through it." (Quoted in the *Portland Oregonian*).• From someone with plans to build new golf courses in a U.S. state: "I have a great feeling for the soil. My brother is the leading conservationist in the world, and I just love sitting on my bulldozer and experiencing nature." (Quoted in the *Sarasota Herald-Tribune*).

• From former United States president Ronald Reagan, on why offshore oil rigs should not bother anybody: "It isn't as if you were looking at the ocean through a little frame and now somebody put something in the way."

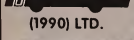
• Also from Ronald Reagan: "Approximately 80% of our air pollution stems from hydrocarbons released by vegetation, so let's not go overboard in setting and enforcing tough emission standards from man-made resources." (Incidentally, Reagan made this statement before being elected to his first term as president.)

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Collaboration will boost Environmental Research

Native communities will be able to undertake their own research on issues that concern them in an environment independent of government and industry," says Bill Erasmus, National Chief of the Dene Nation. He is referring to the fact that participatory research and education programs with Aboriginal peoples will receive a big boost as McGill's Centre of Nutrition and the Environment of Indigenous Peoples (CINE) moves into newly-renovated quarters at the Macdonald Campus in Ste-Anne-de-Bellevue, Quebec. "The Centre will provide a unique opportunity for western science to learn from traditional knowledge," notes Chief Erasmus, Chair, Board of Governors of CINE.

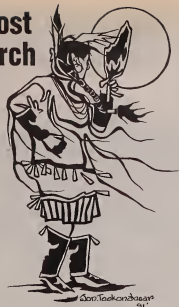
Established in 1992, CINE is committed to addressing the concerns of Aboriginal peoples with respect to the integrity of their traditional food systems. CINE's policies, research and activities are determined by a Board of Governors composed of representatives of the Assembly of First Nations, Council for Yukon Indians, Dene Nation, Inuit Circumpolar Conference, Inuit Tapirisat of Canada and the Metis Nation of the Northwest Territories.

The new facilities will enable CINE to support community based research by providing state-of-the-art laboratories which can be utilized to evaluate traditional foods and environmental impacts. These new offices and research space (6,000 square feet) allow CINE to use the latest equipment for nutrient and contaminant analysis and data management, as well as provide space for student activities and public meetings.

CINE is enthusiastically welcomed by Dr. Roger Buckland, Vice-Principal, Macdonald Campus, who states "this cooperation is a first in this country and will go a long way to advance environmental research in traditionally Aboriginal areas."

CINE also works in conjunction with McGill's School of Dietetics and Human Nutrition and the Faculty of Agricultural and Environmental Science on the Macdonald Campus. To further enhance its work in Northern Canada, CINE has entered into cooperation agreements with Arctic College in the Northwest Territories and with Yukon College. CINE is also looking at developing international links and cooperation.

The director of the Centre is Dr. Harriet Kuhnlein, internationally known for her work



Don Toon-Canada '93

with Native people in Canada. She specializes in nutrition and the environment. The associate director, Dr. Timothy Johns, has worked extensively with traditional food and medicinal resources of Aboriginal Peoples in Latin America and Africa.

The development and ongoing operations of CINE are funded by the Arctic Environmental Strategy (a federal Green Plan Program), as well as corporate and private sponsors.

Backgrounder Continued from Page 33

Wildlife

A Renewable Resources Board will be established as the main instrument of wildlife management in the settlement area. The Board will have the authority to establish policies and propose regulations affecting all aspects of wildlife harvesting and commercial activities relating to wildlife.

Subsurface Resources

The Sahtu Dene and Metis have the right to decide on how to explore and develop any subsurface resources they own.

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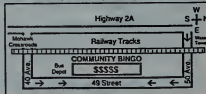
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